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Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed their reward on the height of heaven gained by good works, they enter again this world or a lower one.—*Mundaka Upanishad*, *1st mun.*, *2d kand.*, *10.*

That which cannot be seen nor seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent, infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.—*Ib ibid*, *1st mun.*, *1st kand.*, *6.*

THE PATH.

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OCCULT ARTS.

No. I.

(CONCLUDED.)

PRECIPITATION.

THE outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

As precipitations have been phenomenally made through "controlled" mediums who are themselves ignorant of the laws and forces at work, these are but strange phenomena proving the existence of a power in Nature either related to human mind or wholly unrelated to it. These are not the exercise of Occult Arts, but simply the operation of natural law, however recondite and obscure. They are like the burning of a flame, the falling of water, or the rush of the lightning, whereas when the Adept

causes a flame to appear where there is no wick, or a sound to come where there is no vibrating visible surface, occult art is using the same laws and forces which with the medium are automatically and unconsciously operated by subtle parts of the medium's nature and "nature spirits", as well as what we know as *kama-lokic* human entities, in combination. And here the outer senses deal solely with the outer phenomena, being unable to touch in the least on the unseen workings behind. So they can only decide whether a physical fraud has been practiced; they can note the day, the hour, the surrounding circumstances, but no more.

But if one hitherto supposed to be in communication with the White Adepts comes to us and says "Here is a message from one of Those", then if we have not independent power in ourselves of deciding the question on inner knowledge, the next step is either to believe the report or disbelieve it. In the case of H.P.B., in whose presence and through whom messages were said to come from the White Adepts, it was all the time, at the final analysis, a matter of faith in those who confessedly had and have no independent personal power to know by the use of their own inner senses. But there intuition, one of the inner powers, decided for the genuineness of the report and the authentication of the messages. She herself put it tersely in this way: "If you think no Mahatma wrote the theories I have given of man and nature and if you do not believe my report, then you have to conclude that I did it all". The latter conclusion would lead to the position that her acts, phenomena, and writings put her in the position usually accorded by us to a Mahatma. As to the letters or messages of a personal nature, each one had and has to decide for himself whether or not to follow the advice given.

Another class of cases is where a message is found in a closed letter, on the margin or elsewhere on the sheet. The outer senses decide whether the writer of the letter inserted the supposed message or had some one else do it, and that must be decided on what is known of the character of the person. If you decide that the correspondent did not write it nor have anyone else do so, but that it was injected phenomenally, then the inner senses must be used. If they are untrained, certainly the matter becomes one of faith entirely, unless intuition is strong enough to decide correctly that a wise as well as powerful person caused the writing to appear there. Many such messages have been received in the history of the T.S. Some came in one way, some in another; one might be in a letter from a member of the Society, another in a letter from

a outsider wholly ignorant of these matters. In every case, unless the recipient had independent powers developed within, no judgment on mere outer phenomena would be safe.

It is very difficult to find cases such as the above, because *first*, they are extremely rare, and *second*, the persons involved do not wish to relate them, since the matter transmitted had a purely personal bearing. A fancy may exist that in America or England or London such messages, generally considered bogus by enemies and outsiders, are being constantly sent and received, and that persons in various quarters are influenced to this or that course of action by them, but this is pure fancy, without basis in fact so far as the knowledge and experience of the writer extend. While precipitations phenomenally by the use of occult power and in a way unknown to science are possible and have occurred, that is not the means employed by the White Adepts in communicating with those thus favored. They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail. In these cases no one else is involved and no one else has the right to put questions. The disciple reserves his communications for the guidance of his own action, unless he or she is directed to tell another. To spread broad-cast a mass of written communications among those who are willing to accept them without knowing how to judge would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts nor the method they pursue. And this digression will be excused, it being necessary because the subject of precipitation as a fact has been brought up very prominently. I may further digress to say that no amount of precipitations, however clear of doubt and fraud as to time, place, and outward method, would have the slightest effect on my mind or action unless my own intuition and inner senses confirmed them and showed them to be from a source which should call for my attention and concurrence.

How, then, is this precipitation done, and what is the process? This question brings up the whole of the philosophy offered in the Secret Doctrine. For if the postulate of the metaphysical character of the Cosmos is denied, if the supreme power of the disciplined mind is not admitted, if the actual existence of an inner and real world is negatived, if the necessity and power of the image-making faculty are disallowed, then such precipitation is an impossibility, always was, and always will be. Power over mind, matter, space, and time depends on several things and po-

sitions. Needed for this are: Imagination raised to its highest limit, desire combined with will that wavers not, and a knowledge of the occult chemistry of Nature. All must be present or there will be no result.

Imagination is the power to make in the ether an image. This faculty is limited by any want of the training of mind and increased by good mental development. In ordinary persons imagination is only a vain and fleeting fancy which makes but a small impression comparatively in the ether. This power, when well-trained, makes a matrix in ether wherein each line, word, letter, sentence, color, or other mark is firmly and definitely made. Will, well-trained, must then be used to draw from the ether the matter to be deposited, and then, according to the laws of such an operation, the depositing matter collects in masses within the limits of the matrix and becomes from its accumulation visible on the surface selected. The will, still at work, has then to cut off the mass of matter from its attraction to that from whence it came. This is the whole operation, and who then is the wiser? Those learned in the schools laugh, and well they may, for there is not in science anything to correspond, and many of the positions laid down are contrary to several received opinions. But in Nature there are vast numbers of natural effects produced by ways wholly unknown to science, and Nature does not mind the laughter, nor should any disciple.

But how is it possible to inject such a precipitation into a closed letter? The ether is all-pervading, and the envelope or any other material bar is no bar to it. In it is carried the matter to be deposited, and as the whole operation is done on the other side of visible nature up to the actual appearance of the deposit, physical obstructions do not make the slightest difference.

It is necessary to return for a moment to the case of precipitations through mediums. Here the matrix needs no trained imagination to make it nor trained will to hold it. In the astral light the impressions are cut and remain immovable; these are used by the elementals and other forces at work, and no disturbing will of sitter being able to interfere—simply from blind ignorance—there is no disturbance of the automatic unconscious work. In the sitter's aura are thousands of impressions which remain unmoved because all attention has been long ago withdrawn. And the older or simpler they are the more firmly do they exist. These constitute also a matrix through which the nature spirits work.

I can properly finish this with the incident mentioned at the beginning. It was with H.P.B. I was sitting in her room beside

her, the distance between us being some four feet. In my hand I held a book she never had had in her possession and that I had just taken from the mail. It was clear of all marks, its title page was fresh and clean, no one had touched it since it left the book-seller. I examined its pages and began to read. In about five minutes a very powerful current of what felt like electricity ran up and down my side on the skin, and I looked up at her. She was looking at me and said "What do you read?" I had forgotten the title, as it was one I had never seen before, and so I turned back to the title page. There at the top on the margin where it had not been before was a sentence of two lines of writing in ink, and the ink was wet, and the writing was that of H.P.B. who sat before me. She had not touched the book, but by her knowledge of occult law, occult chemistry, and occult will, she had projected out of the ink-bottle before her the ink to make the sentence, and of course it was in her own handwriting, as that was the easiest way to do it. Hence my own physical system was used to do the work, and the instant of its doing was when I felt the shock on the skin. This is to be explained in the way I have outlined, or it is to be all brushed aside as a lie or as a delusion of mine. But those last I can not accept, for I know to the contrary, and further I know that the advice, for such it was, in that sentence was good. I followed it, and the result was good. Several other times also have I seen her precipitate on different surfaces, and she always said it was no proof of anything whatever save the power to do the thing, admitting that black and white magicians could do the same thing, and saying that the only safety for any one in the range of such forces was to be pure in motive, in thought, and in act.

WILLIAM Q. JUDGE.

HABITATIONS OF H.P.B.

No. III.[1]

H.P.B. before moving to the place from which she started for India in 1878, lived for a while in 34th street near Ninth avenue, New York, in a modest flat. While living there, the funeral of Baron de Palm, described fully by Col. Olcott in his *Diary Leaves*, took place, attracting great attention and endless newspaper com-

[1] Number 2 of these appeared in PATH of June, 1892. The sketch for this paper was drawn by Bro. Knapp of Cincinnati from a photograph.

THE HOUSE IN WHICH "ISIS UNVEILED" WAS WRITTEN.

ment. A flat was taken afterwards on the corner of 47th street and Eighth avenue, in the house which is shown in the picture.

The illustration shows the narrow front of the house facing Eighth avenue, which is a business street running all the way from lower New York to 155th street. The building is what is known as a double flat, with a shop on the street level. The entrance to the appartments is down on 47th street under the rear suites of rooms. H.P.B. had the flat which begins in the middle of the building, running to the front on Eighth avenue and being immediately over the shop. The building is at this date in the same condition and under the same arrangement as when H.P.B. lived there.

Her writing-room was in front, taking in the corner window and the next two over the shop. The third window in front is of a small room which was used for various purposes, sometimes for breakfast, at others for sleeping. On that side, within, the inner hall ran down to the entrance door of the apartment with rooms in the following order: adjoining the writing and sitting room was her bed-room, having doors as well as a door into the hall, and

cut off from the dining-room, next on that side, by a solid wall. Beyond the living-room is the kitchen, which looks out on 47th street. On the other side of the hall is first the bath-room fronting the kitchen, and next, proceeding again forward, is a small dark room in which Col. Olcott slept. Up stairs, Mrs. I. C. Mitchell, sister of Col. Olcott, lived for some time. The writing-room and the small room first spoken of cut the hall off in front.

It was in this flat, in the larger front room, that *Isis Unveiled* was written and finished. There so many extraordinary phenomena had place that volumes would be required to describe them. Here the "astral music and bells" were so often heard, which self-styled wise critics have assumed were produced by a maid walking up and down the hall with an instrument: an absurdity for those who, like myself, were there and heard all such things. Here, in the corner of the room over Eighth avenue, the stuffed owl stood and sometimes blinked. It is now in the possession of a lady living not far from the New York Headquarters. And here when *Isis* was finished H.P.B. sat among her few belongings and saw the auctioneer sell them off to the highest bidder; from here she at last, in December, 1878, went off to the steamer which took her to London, from whence she sailed to India never to return to the land where she was ever such a perplexity and an amusement to the people of the metropolis. It is a modest place in a modest, busy part of a great city; yet how much was done there and what mighty forces played within those four walls while the immense personality known as Helena P. Blavatsky dwelt therein!

WILLIAM Q. JUDGE.

INCIDENTS OF THE THEOSOPHICAL CONGRESS.

AS Chairman of the Committee on Organization it was my privilege to take an active part in the preliminary arrangements of the recent great Theosophical Congress in Chicago. Naturally there came under my observation many incidents connected with the details of organization which are not generally known, but which may be of interest to members of the Society everywhere, and will thus bear repeating in the columns of the PATH.

The idea of obtaining representation in the World's Congress was first suggested by Mr. Judge in a letter addressed to me in September, 1892. It was a mere hint, comprised in a single sentence, as it were, carelessly thrown into a lengthy business communication, and was in the form of a question, as follows: "Why can't we be represented in the World's Fair?" Acting upon this suggestion I immediately sought an audience with Mr. Charles C. Bonney, President of the World's Congress Auxiliary. That gentleman received me courteously, but was evidently in extreme darkness regarding the Theosophical Society, its objects and its general standing. He confessed that he had been overwhelmed with applications from almost every known sect and cult throughout the world, and on the whole his aspect was not very encouraging. I called upon him two or three times at intervals of several weeks after that, armed each time with letters from prominent people who happened to be friends of mine, as I recognized that the mechanism of the World's Fair was largely political, and knowing that in politics there is nothing like "influoence". All this only seemed to dispose the President of the Auxiliary more favorably towards me personally, but bore little fruit so far as the really important part of the business was concerned; namely,—the procuring of a definite assignment for the Theosophical Society. Meanwhile Mr. Judge had forwarded a statement of the Society's condition and aims, which I enclosed to Mr. Bonney, together with a formal application signed by myself as President of the Chicago Branch. Imagine my chagrin when a little later I received a letter from Mr. Bonney stating that our application had been received and referred to the Psychic Committee, of which Dr. Elliott Coues was Chairman. My first impulse was to throw up the whole business and withdraw the application, as Dr. Coues was an expelled member of the T. S. But after sober second thought I resolved to see Mr. Bonney personally and lay the whole story before him. It was fortunate that I did so, as he immediately agreed with me that our reference to the Psychic Committee was inappropriate, and directed his Secretary to recall the application which had already been forwarded to Dr. Coues in Washington. Needless to say, the original application was never returned, and doubtless reposes at this moment in Coues' writing desk.

But this difficulty having been overcome, a greater lay in our path. It was the question of where we could be placed, and upon this perplexing problem no little time and energy were expended. Finally Mr. Bonney concluded that we belonged to the Committee

on Moral and Social Reform, and so assigned us. There was also a thorn in this particular rose, as the Chairman of this Committee was Mrs. J. M. Flower, who by an "inscrutable interposition of Divine Providence"—as the strictly orthodox word it—happened to be Coues' sister. However, I determined to go on with it just the same, and postponed further action until the arrival of Annie Besant who was then on a lecturing tour in this country. She arrived in Chicago Dec. 10th, and on the 11th we together called upon Mr. Bonney at his office. I well remember that meeting. A solemn conclave of ladies was assembled there to meet Mrs. Besant. Mrs. Flower, as Chairman of the Committee on Moral and Social Reform, was present, along with a sanctimonious college professor who enjoyed the felicity of being also a member of the same elevating Committee. These two professed the greatest kindness, but felt compelled to gently admonish Mrs. Besant that really their Committee was not the appropriate one for our Society. Subsequent events showed that they were right. It would have been a huge mistake to have gone into their Committee. Still I do not think that either of them wasted very much of the milk of human kindness, at least upon this occasion. At the close of our session we were no nearer securing representation than we had been three months before.

But the worst was yet to happen. To this meeting came the Rev. Augusta Chapin, Chairman of the Woman's Branch of the Religions Committee. She seemed captivated with Mrs. Besant, and made an appointment to come to my house on the following day (Sunday), when we could talk the matter over and settle the details. She came at the appointed time, and readily agreed to bring our matter before the Religions Committee. Her words were so confident, and she occupied such an important position, that I felt our fortunes were made, so to speak. Mrs. Besant went away feeling very much encouraged. I waited a fortnight, and, not hearing anything, dropped a line to the Rev. Miss Chapin. She replied that she had not yet had time to take up the matter, but would soon do so. A couple a weeks later I wrote her again. This seemed to provoke her a little, and her answer was tartly brief to the effect that the Committee could not deceide where to locate us in the Congress. I then began to have disagreeable doubts about Miss Chapin's championship of Theosophy. Some more correspondence, equally fruitless, ensued, and the winter dragged itself gradually along without anything being accomplished. I went South in March, returning early in April, and immediately wrote to Miss Chapin. That lady replied in a very

pettish note, stating that it was not her place to act as advocate of the T. S. before the Committee, and that if we wanted anything done we must make a formal application in writing. Upon reading that communication, I felt a cord break somewhere in my organism, and I confess that I was mad. I replied that a formal application could hardly be necessary, as such application had been filed six months previously, and that it was at her own suggestion that I had left the matter in her hands.

I immediately went back to President Bonney and resumed negotiations where they had been broken off some months previously by my arrangement with the Rev. Miss Chapin. He seemed anxious to help us, but could not find an appropriate place for us in any of the Congresses so far contemplated. He thought very strongly of putting us into a Congress along with the Ethical Society, but that scheme was finally abandoned, as well as a similar plan to lump us in with the American Philosophical Society. Just about this time I parted company forever from the Rev. Miss Chapin, who wrote that, as I had taken the liberty of consulting some one besides herself in reference to a representation of the Theosophical Society, she would decline to do anything further in our behalf.

Thus after six months of toil absolutely nothing was the result. We were now in the middle of April. The annual Convention of the American Section T.S. was soon to be held in New York. If that Convention should pass before anything could be accomplished, it would be a hopeless task to undertake any general organized movement for a representation of the Society in the World's Fair. The strangest of events thereupon happened. Just four days before the Convention met I received a message from President Bonney asking me to call. I went and found everything had changed "as in the twinkling of an eye". He took my breath away by informing me that the Religions Committee had unanimously agreed to grant the T.S. a separate Congress of its own, to take place during the great Parliament of Religions, and that I had been appointed Chairman of the Committee of Organization.

This was much more than we had expected or even hoped for. All previous negotiations had been upon the basis that we were to join in with some other societies in a general congress; and now we were all at once assigned to a Congress of our own with facilities and opportunities equal to those enjoyed by any of the great religious denominations. And I have never yet been able to find out by what secret or powerful influence it was brought about. Only I will say that it was a remarkable coincidence that

this sudden and favorable change in our affairs occurred exactly at the right moment. On the following day I was provided with letters from Pres. Bonney and Dr. Barrows, chairman of the Religions Committee, armed with which I at once went to New York and laid the matter before the Convention just in time to awaken general interest among Theosophists and to secure their necessary coöperation. Brother Judge carried the news to the European Convention a little later, and went actively to work upon the programme To his untiring zeal at and from this stage of the proceedings was due much of the enormous success which attended the sessions of the Congress.

Upon my return to Chicago in the latter part of August, after my summer trip, I called upon Mr. Bonney in order to consult him in regard to some details of the approaching Congress. Upon seeing me he at once exclaimed:

"Don't say a word, Mr. Wright. I know what you have come to say. We are all very sorry for the circumstance, and I have taken the speakers to task for their discourtesy towards your Society."

I had no idea to what incident he was alluding, and was compelled to ask for an explanation. It seems that the Psychic Researchers had just been holding a Congress, and two of the speakers had assailed the Theosophical Society. The matter was so utterly insignificant that I had not even heard of it until Mr. Bonney thus called my attention to it. I assured him that the principal stock in trade of the Psychical Research Society consisted of abuse of the T. S. and that it would be cruel to deprive them of their principal topic on such an occasion, especially as all such attacks failed to injure us. But I quote the incident in this place to illustrate the very friendly attitude of the managers of the World's Congress Auxiliary towards our Society. From the day when our assignment to a Congress was made, they never failed to show us the utmost kindness and consideration.

Early in the season I had applied to these gentlemen for the use of one of the large halls in the Art Palace, in order that Annie Besant might give a public address on Theosophy outside of the regular Congress. As there were only two of these halls, namely, the Hall of Washington and the Hall of Columbus, and as the program of the Religions Committee was already well filled, it became a matter of some difficulty to secure either hall for a special meeting. Finally Dr. Barrows succeeded in assigning us the Hall of Washington for the evening of September 20. As our Congress was to be held on the 15th and 16th, and as Mrs. Besant was billed to

lecture in Toronto on the 20th, this arrangement was by no means satisfactory. I called upon Mr. Bonney a few days before the Congress to remonstrate against this assignment. He was sorry, but evidently could do nothing to help us, and suggested that Mrs. Besant postpone her engagement in Toronto. While we were discussing the matter a letter was brought in which Mr. Bonney opened and read. Immediately his countenance lightened, and, turning to me, he exclaimed :

"By a miracle, by a most remarkable coïncidence, your desire can be fulfilled. I hold in my hand a message from the Archbishop of Zante, Greece, who begs to relinquish his assignment for Saturday evening, September 16th. This is the very date of your Congress. Go at once to Mr. Young, the Secretary, and engage the Hall of Washington for a general presentation of Theosophy to the Parliament of Religions on that evening."

Needless to say, I went. Thus everything shaped itself for us as if by magic, although we none of us dreamed even then of the enormous success that was to crown our efforts. The Theosophical Congress had been assigned to Hall VIII on the main floor of the Art Palace,—one of the smaller rooms, capable of holding about five hundred people. Mr. Bonney and his confreres were a little dubious about our ability to fill it, although for my part I assured him there would be no difficulty in that direction. On the morning of Friday, Sept. 15th, our Committee members and their volunteer assistants were on hand early. Soon the people began coming in. An hour before the time for opening the hall was well filled. Hundreds of additional chairs were brought in. As ten o'clock approached the crowd became a dense mass, and the situation became alarming. Fortunately in the adjoining Hall VII the Lutheran Congress was just in session. This hall had a capacity of 1500, and, upon learning our dilemma, the Lutheran brethren, who were not very numerous themselves, kindly offered to withdraw in our favor to a smaller room. When the announcement was made, there was a scramble for seats, and in five minutes Hall VII was packed. Our audiences grew greater each subsequent session. On Saturday afternoon, in addition to our regular session—so crowded that hundreds were standing—we organized and carried on overflow meetings in two adjacent halls. The orthodox ministers in attendance at the Parliament were astounded. Saturday afternoon the managers of the Parliament, in recognition of the splendid success of our Congress, tendered us the use of the Hall of Washington for an additional public meeting to be held Sunday evening. Now the Hall of Washing-

ton holds 4000 people, yet that Saturday night we saw our original three hundred swell to three thousand—a magnificent audience. The Sunday night extra meeting was not well advertised, and we expected to witness a falling off in attendance. What was our amazement when on that memorable evening we saw every seat in that vast audience room occupied, and hundreds of people standing in the aisles and along the walls!

A most remarkable incident then happened. It seems that in giving us the Hall of Washington the managers of the Parliament had actually turned out the great Presbyterian Church, whose Congress was advertised to take place there at that time. Our meeting had already commenced, and Brother Judge was in the midst of a powerful address, when there came upon the platform the Rev. Dr. Barrows, Chairman of the Religious Department, and he himself a Presbyterian minister. Approaching me, he said in an undertone that it was necessary for him to make an announcement to the audience immediately. I forthwith interrupted Brother Judge in the middle of a sentence—he says, in the middle of a word—and requested that Dr. Barrows be allowed to speak. The latter stepped to the front of the platform and said that some confusion had arisen, owing to the changing of halls, and that although the Presbyterian Congress had convened in Hall VII there was no audience, and it was surmised that the Presbyterians had by mistake come to the Theosophical meeting. In justice to the speakers, who had come many hundreds of miles to address the Congress, he requested all the Presbyterians in the audience to rise and pass out into Hall VII.

Brother Judge courteously waited for the audience to disperse. Sitting as I did on the platform, I had an excellent view of the door. Not a single person in that vast audience made a move to depart. On the other hand, taking advantage of the brief interim, about fifty more people who had been waiting at the door filed in and squeezed their way through the crowds that lined the rear of the hall. Could any incident be more impressive? No commentary was necessary. The audience recognized the situation at once, and a smile passed over the sea of upturned faces. But the threatened storm of applause was promptly arrested by Brother Judge, who calmly resumed his discourse at the place where he had been interrupted.

GEO. E. WRIGHT.

A wise man endeavors to shine in himself: a fool to outshine others.—*Wisdom in Miniature*

FACES OF FRIENDS.

CONSTANCE, THE COUNTESS WACHTMEISTER, is a name so well-known to members of the Society throughout the world that her picture will certainly have a great interest. Her full name is Constance Georgine Louise de Bourbel de Montjunçon. Her parents were the Marquis de Bourbel, formerly in the French diplomatic service, and Constance Bulkley, to whom she was born on the twenty-eighth of March, 1838, at Florence at Italy. The de Bourbel family is one of the most ancient in France. Originating from the southeast of France, they settled in Normandy about the year 936 A.D., and have thus a long line of ancestors, among which several were distinguished in French history, especially one Raoul de Bourbel who lived in the reign of Louis XIV.

Having lost her parents at an early age, Constance de Bourbel was sent to England to her aunt, Mrs. Bulkley, of Linden Hill, Berkshire, where she was educated and lived until her marriage in 1863 with her cousin, Count Wachtmeister, then Swedish and Norwegian Minister at the Court of St. James. There she resided for three years, when her husband was called to Copenhagen as minister to the Danish Court, and then after two years, the Count being nominated as Minister of Foreign Affairs, they took up their abode at the official residence in Stockholm. The Countess was then created a "state lady of the land" by the King, and was the last to receive this distinction, as the title then became extinct. Count Wachtmeister died in 1871, and she remained in Sweden for several years, spending the winters in warmer climates on account of health. She has one son, the Count Axel Wachtmeister, who was born in 1865. He also is a member of the T.S., and is already well-known to members in California and other places.

In 1879 the Countess began investigations into Spiritualism, but after two years of arduous research found it both unsatisfactory and dangerous. In 1881 she joined the Theosophical Society, and ever since has been a worker for it both in and out of season, through good and evil report. H.P.B. gave her once the office of Corresponding Secretary, but that was declared null by the Council at Adyar—yet it was an honor. She was also Secretary and Treasurer of the Blavatsky Lodge, but gave those offices up to others. For a long time personally she carried on the work of

the T.P.S., and revived it until it became able to run itself financially. As a close friend of H.P.B. and one who stood by that noble woman in time of great distress and anxiety both physical and social, the Countess can never be forgotten. She was privileged to see in the presence of H. P. B. and also when not near her many strange manifestations of the occult power and knowledge H.P.B. possessed, such as few have been granted. At every meeting of the Blavatsky Lodge the Countess could be seen as a familiar figure; at Conventions her presence always connected us with the days of our teacher; in private she could and often did relate what she knew of H. P. B. that was of the highest interest and value; and now she is going with Annie Besant to India, where beyond doubt her presence will prove of benefit to all who may meet her. All her work for the T. S., and it is very large and continuous, is done without having any official position, as she prefers to work for it in the ranks as an individual. She has contributed some papers and essays to Lodge work, but the book by which she will be best known is one now in hand giving an account of how H. P. B. wrote the *Secret Doctrine*.

Countess Wachtmeister is now and has been a vegetarian for fourteen years. In person she is of about the medium height, with blonde hair and blue eyes, a voice of pleasant sound, and her face has a singularly sweet expression. As a worker constantly acting she has no equal unless it be Annie Besant, as a friend of the T.S. there is no greater, as a devoted pupil of H.P.B. who is not ashamed of her teacher nor afraid of the convictions that teacher instilled — in all these she will ever be an example for every member of the Society.

THE THEOSOPHICAL CONGRESS

AND THE PARLIAMENT OF RELIGIONS.

THE Congress of the Theosophical Society in September as a part of the Great Parliament of Religions was a significant as well as successful event. In another article the Chicago Chairman shows how we had but little hope at first of having any place whatever in either the merely intellectual or the religious side of the World's Fair; how we found the old yet senseless opposition to Theosophy obstructing the path for so long as to cause us to cease efforts; and how suddenly the scene changed and the managers of the Parliament of Religions became our friends and

helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself.

Not at any time but now during eighteen centuries could such a meeting have been possible, and it was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily during the past eighteen years, and what our objects and constitution have always expressed.

It marked a cycle in the development of religious thought. For centuries until the American Republic was founded men's minds in western civilizations were chained to bigotry and dogma. Then, as expressed on the seal of the United States, "a new order of ages" began. Steadily creeds and churches, religious ideas and religious interpretations altered, the freedom of America making it a possibility that men should here think more boldly and act upon their thoughts, should not be afraid of their opinions but be more willing to proclaim them unchecked by state interference, until at last among the hosts of the dissenters from Roman Catholicism the idea of a Religious Parliament was born. And that the presiding officer of the Parliament should be a Presbyterian was still more significant, as that cult is surely the fatalistic iron-bound one of all the different stripes of Christianity. The cycle being almost complete, its ending and the beginning of another were fitly marked by the calling of the gathering at Chicago. In ending his opening speech, Dr. Barrows, the president, said the whole world is bound by chains of gold about the feet of God.

Our part in the Parliament was not merely to prove that the Society had grown strong enough and sufficiently respectable to compel a place therein, but chiefly to show, as an integral portion of the whole body, that the true attitude for all religious bodies to take is to seek for and disclose the truths in each, and not confine themselves merely to their own pet theories. And as we exemplified this in truth, the other bodies confining themselves to explications of particular creeds or views of salvation—and one, the Roman Catholic, declaring that only in that sort of Christianity were truth, ethics, and salvation—it follows that the Theosophical Congress was in actuality, though not in form, *the* Parliament of Religions.

The occasion enabled us to present a great object-lesson illustrating what we had been saying for years, that the Oriental is no

heathen, that he should not be treated as such, and that an examination of his religions will show them to be the real source of those professed by the Occident. And when all those Greeks, Chinamen, Japanese, Buddhists, Shintos, Hindus, and Confucians appeared on the platform, beyond doubt the Brahmin we brought towered above them all by virtue of the ancient system he represented as prime source of all religions. Our Buddhist Dharmapala, with Annie Besant an old agnostic, combined with all others, proved that the Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and colored by any and every form of religion, but in Theosophy it sounds forth without fault. No one religion gives it clearly, no single system will present it to the perception; only by the combination and from the examination of all can it be discovered for the delight and benefit of humanity.

And that the minds of Western people are beginning to hear the first faint vibrations of this great sound was evident at our Congress. All our meetings were crowded to overflowing, every shade of opinion was on our platform as well as in our audiences, and, recognizing the effect produced by such an epoch-making Congress as ours, the newspapers of the city, which only attend to that which forces itself to the surface, gave us in their reports the greatest prominence, saying one day, "The Theosophical Congress is a competitor of the whole Parliament".

But remembering the words of our old Teacher, the Master's Messenger—H. P. B., that it may be dangerous for the T. S. to grow too fast, out of proportion to its strength, let us one and all try to make ourselves centres for Theosophical influence, so as to constitute a body of power from the power of each element duly fostered and educed. This we shall do only by personal effort, by attention and by service to others; and thus, and in no other way, we may reap for the Theosophical Society all the benefits that such a congress and such success should justly lead us to expect.

Riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.—*Wisdom in Miniature.*

CAN WE COMMUNICATE WITH THE DEAD?[1]

SOME REASONS AGAINST IT.

IN THE course of last Tuesday night's discussion upon this subject, there was one point that might possibly bear further amplification, and that was the question of the means of such communication. The first question that would be asked about any distinguished Brahmin proposing to visit us would be, "Does he speak our language?" Otherwise he is to us a sealed book.

To carry this analogy a little further, I would ask you to consider the case of a man who should go to see the great actor Salvini in his drama called *Civil Death*. The playgoer comes home enraptured with the performance, wrought to enthusiasm by the unselfish character of the hero of the tragedy, a loving father who breaks his heart rather than interfere with the welfare of his child. The spectator, thrilled with the splendor of the man's sacrifice, feels that of all men he is the noblest, and he demands of the manager an introduction to the being who has so uplifted him. "But, my dear sir," replies the manager, "that hero you so much admire is the creature of a night; he is not a reality, but an illusion. The real man is Salvini, who plays this and many other parts, and I would present you to him with pleasure, only you do not speak his language, nor he yours, nor have we an interpreter capable of giving you any satisfaction." "But it is not Salvini, it is the man I saw on the stage last night that I want to talk with," says our friend. "And I tell you again," says the manager, "that that man was an illusion, and ceased to be when the actor who created him laid aside his costume and left the theatre."

Such a desire and such an attempt as this would seem to us very childish and very futile, but, after all, is it not precisely analogous to the behavior of those who try to communicate with the dead?

> "All the world's a stage,
> And all the men and women merely players.
> They have their exits and their entrances,
> And one man in his time plays many parts."

But that "one man" is not the being we know, whose heroism attracts us or whose cowardice repels, but is the immortal entity we call the individual consciousness, the real Ego who, indeed, "in

[1] Read at the Aryan T.S., October 17, 1893.

his time plays many parts." The man who has left us, and whom we so long to meet again, is but one of those "many parts" played by the Ego, who, when it leaves the body that we love, lays aside its costume and quits the theatre of life. That *personality* exists no longer; the Ego, the Mind that created and informed it, "home has gone, and ta'en its wages," to quote our greatest poet once more. It has thrown off the body, its more ethereal counterpart, the astral double, and the still more ethereal framework of its desires, its idiosyncracies, its passions; it is a pure Intelligence, it belongs to another state of consciousness than ours. Can we expect to communicate with it when we do not know a syllable of its celestial language? Even if we could be shown its astral double, that filmy counterpart of the outer body, and could that form be made to utter a few of the unmeaning platitudes that such forms have been heard to speak, could that give any satisfaction to the friend who knows that the mind is not there? Is there any consolation in looking at a dummy made up of our friend's old clothes?

If we accept and learn by heart the theosophic doctrine of the seven-fold nature of man, of what earthly use is that knowledge unless we make it part of our life, a lamp unto our feet? When Captain Cuttle consulted his oracle, Jack Bunsby, that astute old mariner always wound up his Orphic utterances with the remark, "The bearin's o' this obserwation lies in the application of it." Unless we apply what we have learned, what good is it to us? If we *know* that the personality is an illusion, like all the things of this world, that it is made up of the body, the astral double, the body of desire, and the principle of vitality, and that all these are necessarily impermanent and must pass away at death, what is there left to communicate with in this four-fold division which we are accustomed to call the lower quarternary? And if we know likewise that the Higher Triad, or the *individuality*, persists, we know that this eternal being consists of the three immortal parts called Spirit, Soul, and Mind, in ordinary parlance, and that all three form that Ego whose condition is so far above this plane of illusions that there can be between us no medium of communication, no common language in which we may converse. So Tennyson says:

"My old affection of the tomb,
A past of stillness yearns to speak:
Arise, and get thee forth and seek
A friendship for the years to come.

I watch thee from the quiet shore;
Thy spirit up to mine can reach;
But in dear words of human speech
We two communicate no more."

And here the poet, with a poet's intuition, has struck the same law that we have been told governs the "Kingdom of the Gods," or Devachan. That is, that under certain conditions a pure and lofty nature may pass into Devachan during life, and be drawn into communion with the disembodied spirit that can never descend to it. "I shall go to him, but he shall not return to me," said David of his child, and it is true of all.

But here we must beware of allowing ourselves to think of disembodied existence in our terms of space and time. To the freed spirit there is no place, but only *condition*, and there is no reason why our loved ones who have passed from our sight should not be still near us, still loving us, and through the power of that love influencing our lives for good. "We are with those whom we have lost in material form," says the *Key*, "and far, far nearer to them now than when they were alive. . . . For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. . . . And love beyond the grave has a magic and divine potency which reacts on the living."

The lesson of the theosophic teaching as to communication with the dead is, then, briefly this. That with their fleeting and illusionary personality it were a futile thing to seek such intercourse; but that to bring about the highest form of communion with those pure Intelligences who dwell now on another plane than ours, we must so elevate and purify our own lives and our own souls that while yet upon this earth we may be caught up into heaven and hear unspeakable words. It is Tennyson again who has expressed this so beautifully that you can bear to hear it once more, for none but a poet can say it half so well.

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:

Bnt when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

KATHARINE HILLARD.

IMPOLITIC REFERENCE—"H. P. B."

THEOSOPHY is rapidly pushing its way through journalistic and other channels, and is cropping out in regions and hamlets the most unexpected. Its expansion during the last few years has astonished even those who best know its merits, and every day brings new indications that it is soon to be in the forefront of the questions of the age and the interest of the religious world. For, in truth, it supplies the very desiderata for which earnest men have vainly sought, and finds welcome in exact proportion as those meeting it are intelligent, open-minded, and devout. A system which insists on including every fact which research can grasp, which harmonizes each fact and each department of its vast philosophy, which solves the piteous puzzles in every human life and lot, which nerves to the most patient endurance and the most hopeful endeavor, is one which cannot be indifferent to those who think and feel and aspire.

Theosophy is not only exhaustive in its inclusions, it is most ingenuous in its methods. It waives aside all cajolery or special pleading, and asks no one to give his assent to its statements unless his reason is thoroughly convinced. Any other adhesion would be half-hearted, insincere, superficial: none such is congenial to a system which cares only for truth, and for perception of truth, and for honest avowal of the perception. Unless a man finds its teachings upheld by his judgment and his moral sense, it frankly tells him that he cannot rightfully accept them.

But in order for the judgment to act, Theosophy furnishes copiously the material. The philosophy may be divided into two parts,—the facts and laws wholly beyond the reach of us ordinary mortals, the facts and laws measurably within our reach but needing elucidation by the former class. These it expounds with fulness, fortifying itself with the discoveries of science and the best exercise of reason. Those it presents as upon the evidence of extraordinary mortals, men whose larger acquisitions of faculty enable them to transcend our limits and explore vast realms beyond. Then it connects the two and exhibits a consistent scheme explanatory of all life seen and unseen, and by the beautiful harmony and relation of all parts depicts a whole which is worthy of its Divine Author.

As knowledge of matters outside our ken can only be communicated to us through one of ourselves, Theosophy avows that cer-

tain individuals have from time to time been used as channels of these higher truths, the sources being above them, known to be such, avowed to be such. Sometimes in sacred writings recognized as "Scriptures", sometimes in scientific expositions of advanced grade, sometimes in moral or spiritual disquisitions, sometimes in the translation of inaccessible or non-understood works, truth appertaining to loftier planes is made to percolate down for the benefit and refreshment of dwellers upon the plains. In such cases the channel was valued for its accuracy and its service; it did not authenticate the truth, it transmitted it; it was not the authority but the witness. The truth, even, did not rest upon the medium; its certitude was in the responsiveness of the auditor, and its sanction in the validity of its source.

Thus it is that Theosophy approaches all hearers of this or any other age,—large-minded, open-handed, frank, inviting every critical research, discountenancing all sham or partiality, pointing to proofs, citing evidence when accessible and furnishing testimony when not, appealing only to reason and insight and perception. Its most conspicuous Apostles most exhibit this spirit, and beg their pupils to look not *to* them but *through* them for the Truth which is to make free. They disclaim names as finalities, and will not consent that texts are to be fetters to the soul or any book weigh down a struggling mind. A disciple may reverence his teacher, but not truly so by repetition of phrases or by any other course than that which has convinced and qualified the teacher himself.

These facts have important bearing in the era to which Theosophy has now arrived. It has passed beyond the stage of mere novelty, and its philosophy has larger coherence as well as wider popular attention. Advance is being made into broader regions of thought, principles are receiving fuller application, legitimate criticism is testing the soundness of doctrine. The Theosophical Society finds a hearing in many quarters formerly barred to it, and its expounders have audiences neither unfriendly nor unfair. To be distinct they have to be explicit, and to be explicit they have to be precise. But this often seems to be dogmatic, to be laying down fact as if incontestable, to be proclamatory of truth as assured. It is by no means necessarily so, for the genuine expounder disclaims more than commendation to reason and will not allow any coercive intention. It is his to suggest, to vindicate, to impress; never to insist, demand, or extort. If there is appearance of dogmatism, it is contrary to his purpose and spirit, utterly contrary to the Society he represents.

Even though there may be no real dogmatic character in The-

osophy, the Society, or its expounders, there may yet be an impolicy of reference which impairs the course of the message. The revival in the West of the ancient Wisdom Religion came about through Madame H. P. Blavatsky, herself an Initiate and a direct messenger from the Masters behind. The services she gave to the Cause, the self-sacrificing devotion to her mission which marked every day of her career, the contributions she made to Theosophical literature and learning, no pen can fully compute. Theosophists feel for her a gratitude and veneration which they may well feel for one who was the means of throwing open to them a new and boundless spiritual life, and in her works they find an exhaustless treasure of scientific, moral, and spiritual truth. Not unnaturally but still mistakenly, many of them extend this attitude from their private studies to their public discussions, and forget that a reverence which is personal cannot validate a proposition which is impersonal. To non-Theosophic hearers a doctrine stands or falls by its conformity to reason and the moral sense, not by the repetition of a name or a quotation from a book. Take Karma, for instance. If it is to become influential as a motive in life, its existence and operations have to be shown by argument, analogy, and illustration. All quarters can be drawn upon, and the larger the basis the surer the construction. Demonstrated thus, it makes its way to the judgment and the heart. But treat it as a dictum of *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, consider it as proved because H. P. B. said so, dispose airily of questions as worthless because they have no sanction in H. P. B's works or words, and it becomes merely a shibboleth of adherence to a side, not at all an ethical law to be verified by conviction.

And certainly the most devoted Theosophists—who are usually also the most devoted disciples of the Teacher—are often willing to admit that this mistake has been made in public exposition. It is a mistake in judgment, for the public are to be won through the merits of a doctrine and not through appeals to an authority. It is a mistake in perception, for they who perpetrate it forget that their own conversion to Theosophy was by conviction of reason, reverence being a later experience. And it is a mistake in policy, for the free mind resents an attempt to coerce it by a name instead of an attempt to influence it by a fact. So irritation is aroused, and a truth which might be winsome is transformed into a dogma which must be repellent, the spirit waxing impatient at the supposition that it can be over-awed by a quotation or silenced by a term. Undoubtedly many a warming interest

has been chilled by supposition that Theosophy is expressed and bounded by H.P.B's published works, that it has no other support than can be found from her, that all propositions are to be tested by their conformity to the *Secret Doctrine*, that Theosophists think only as she allowed and believe only as they are sure she would approve. And if an inquirer conceives that the choice is between a free range of thought which shall carry him, unfettered, through every sphere and bring him before every truth, and a circumscribed round which shall tether him to a name and a book, he cannot be blamed if he thinks harsh things, says harsh words, and abjures Theosophy, H.P.B., and the Society.

Now free-thought and insistance on reason as the vindication of doctrine are no disloyalty to our great Leader. Rather are they homage to her, since she so battled for them. No one who knew her or who is familiar with her works found her exacting of subservience to her views. On the contrary, she held and taught and enjoined that submission without conviction was not only worthless but unmanly, and her appeal was ever to argument and proof. We shall not improve upon her by reversing her policy, and we shall not further the Cause she loved by methods she disapproved. Loving reverence may express itself in loving imitation, the truest homage in an extension of her own spirit. In commending Theosophy and its priceless benefits to men, the genuine disciple of H.P.B. can refrain from phrases which she abjured and references which she discountenanced, and can uphold the philosophy and its contents and its conclusions with the richest of arguments and illustrations and verifications. As they affect the public mind and swell the number of the enlightened and the aspiring, he will become ever more conscious of the broad spirit of his mission, and, while not pushing the name and words of H. P. B. to the forefront of his discourse, will know that behind it they are a source of strength and inspiration and motive, flowing through his every thought and impulse, even though rarely voiced in the hearing of the multitude.

ALEXANDER FULLERTON, F. T. S.

NOTE. The above article has my unqualified approval. It is easy to prove that the Theosophical Society is not dogmatic and has no creed and no personal authority in matters of doctrine or belief; but the wise Theosophist should see to it that undue attention is not given to a line of proof that may arouse a needless opposition. W. Q. J.

Let none be forgetful of his own duty for the sake of another's. —*Dhammapada*, v. 166.

LITERARY NOTES.

SEPTEMBER THEOSOPHIST. "Old Diary Leaves XVIII" is mainly a narration of how Col. Olcott generously raised money to return to their homes a party of shipwrecked Arabs, but has in it the singular incident that their Chief one day took up a pen and wrote in French a note to him from one of the Mahatmas, signing correctly the name. This, as the man did not understand French, was, as Col. Olcott explains, a clear case of control of one living person by another. "Astrology: A Talk on the Roof" is a revival of those delightful articles which enlivened the *Theosophist* several years ago. This one culminates in a scheme whereby each subscriber to Vol. XV will receive a printed blank for record of date of birth, etc., which he is to fill up and return to Headquarters, appending three questions which he desires answered. Two astrologers, one Eastern and the other Western, will cast his horoscope and answer his questions, the outcomes will be compared, and the subscriber will be expected to report upon the replies sent him. Tabulation of results will go to show the reality or otherwise of Astrology. Any one preferring information on either his past or future can receive it in lieu of replies to questions.—[A.F.]

SEPTEMBER LUCIFER. Mr. John M. Pryse's "The Mummy" proffers as an explanation of mummification the preservation of the astral body together with the physical, as also the mental photographs pertaining to the former, so that a person discovering his own mummy from a former incarnation and becoming psychically *en rapport* with it might read that incarnation. H. P. B's "Elementals" is continued. A very good paper is upon "The Law of Analogy," by Sarah Corbett. "Notes from a Diary of Visions" unwittingly illustrates the little value in literature of dreams and the like. Two correspondents explain the singular assertion in August *Theosophist* that Reïncarnation was unknown to the author of *Isis*, and a third makes excellent comment on the article in August *Lucifer* called "Gurus and Chelas." It seemed tolerably sure at the time that some one would discern the peculiar view taken of a disciple's supervisory function over his teacher, and the matter is pretty well settled by a quotation from the Mahatma K. H. A long and graphic account is given of the missionary "Van" in its travels through the English provinces. *Lucifer* received the article on "Incidents of the Congress" by G. E. Wright from the PATH for simultaneous publication; but as no credit is given—which even our magazines should not neglect—the notice and reminder are necessary.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 10, reprints Mr. Mead's *Lucifer* papers on "Nirvana," papers affluent with learning and research, even if they leave Nirvana somewhat unintelligible. We again commend to *Siftings* the publication of Mrs. Besant's speeches before the Blavatsky Lodge, priceless utterances which should not pass away. Subscribers to the *Theosophist* and *Lucifer* do not care to have their contents served over again in *Siftings*, and may object to the change of the T. P. S. into the Theosophical *re*-Publishing Society.—[A.F.]

VASUDEVAMANANA,[1] or "The Meditations of Vasudeva," is a translation by K. Narayanaswami and R. Sundareswara Sastri which appeared in *Lucifer* and is now published in book form with paper covers by Kumbakonam T. S. It is very well printed; 124 pages, price fifty cents. The Adwaita philosophy of the Universe is the subject treated of. There are twelve chapters treating of various divisions of the subject, ending with a dialogue between Guru and Disciple on the final mysteries. Those who have studied the Upanishads will like the work. It is certainly a valuable contribution not only to our literature but also to translations of Indian books. In the introduction the translators doubt if the author was ignorant of *Turya* state, concluding he designedly refrains from mentioning it as too high for comprehension. But we incline to think he did not know it, for he dwells on subjects such as whether Atma has the characteristics of the three bodies of *Sthula*, *Karana*, and *Shukshma*, and on other things quite as recondite as *Turya* state, unless *Turya* is different from *Atma*, which it is not.—[J.]

THOUGHTS ON BHAGAVAD GITA,[1] a series of twelve lectures before the Kumbakonam T. S., India, by a Brahmin F. T. S. is now out in book form in paper published by the Branch. It has 162 large pages. It is dedicated to H. P. B. as "the exponent to the modern world of the old doctrine, and the faithful servant of humanity to lead them unto the Land of Light." A remarkable sentence in the Introduction deserves reproduction. It is: "The only thing that can be claimed in the following lectures are the outpourings of a grateful heart—the heart of an earnest Brahmin F. T. S. born in a great pandit family of Southern India—only because H. P. B. came in time to his aid and destroyed all thoughts of flying into the arms of the Padrees." The last word means "missionaries." The lectures are valuable to all loving students of the glorious old and mighty book, the Bhagavad Gita.—[J.]

"THOUGHTS REGARDING THE CLASSIFICATION of Information contained in the Religious Books of the World, for a Philosophical Treatment of the Subject" is a pamflet intended as "An Essay on Religions, for the Parliament of Religions, Chicago." It is by Ishar Parshad and printed at Lahore, India. With remarkable and painstaking analysis into heads and subdivisions, it discusses the Philosophy, Nature, History of Religion, its enormous influence and importance, its various postulates as to the soul, destiny, duty, sin, salvation, ritual, the character of God, etc., and insists that all need the most dispassionate and scientific examination, free from prepossessions and sectarianism, the one purpose being the securest truth from the broadest investigation. The pamflet is able and worthy, an honorable contribution to the Parliament, and especially interesting because from that land which is the Mother of Religions.—[A.F.]

EVOLUTION ACCORDING TO THEOSOPHY is an important pamflet by Miss Katharine Hillard, F. T. S., who from time to time enriches Theosophical literature with the same delicate perceptiveness and finished diction which make so memorable her *Lectures on the Poets*. Having first mastered and then systematized the philosophy of *The Secret Doctrine*, she has taken the factor of Evolution and expounded its operation under two heads, I, The Evolution of the Earth, II, The Evolution of the Races. In so far as either is upon the authority of the *Secret Doctrine*, the passage referred to is epito-

[1] Not in stock; have to be ordered from India of M. C. Krishnaswamy Iyer, Kumbakonam, India.

mized or quoted, volume and page being given, and with vast patience and care the teachings scattered through the two volumes are digested, methodized, and put in consecutive order for connected view. But the results of large personal acquaintance with scientific works are no less used to complete the scheme, and in thirty-nine pages is furnished an intelligent, systematic, lucid exposition of the topic, so arranged and expressed that every Theosophist can gain clear apprehension and an orderly understanding. Miss Hillard has thus provided for present and future readers of the *Secret Doctrine* a compact digest of its evolutionary philosophy, saving them the maddening confusion from what she generously terms its "wealth of illustrative digression"—one of the neatest of euphemistic phrases, by the way—and making possible a wider circulation of its contents. Yet pages 25 and 26 are almost as badly muddled as anything in the *Secret Doctrine*. The pamflet can be read as an instructive outline of evolution even by those indifferent to its Theosophical bearings, but of course its real, and avowed, purport is Theosophical. (PATH office, 10 cents.)—[A.F.]

OCEAN OF THEOSOPHY. The first edition having been exhausted, a new one has been issued. Col. Olcott points out very truly—though not as a Sanskrit scholar—that the word *devachan* is not Sanskrit as stated in the book. This is quite true, as that word, though including *deva* and *chan*, two Sanskrit words, is not, as a whole, found in Sanskrit dictionaries. There can hardly be any doubt of its derivation from that language, though used by the Buddhists. There is a word very like it in Sanskrit, *devacchana*; and another, *devayanah*, "the way of the Gods," occurs in the *Mundaka Upanishad*. Another error kindly pointed out is a misprint of *Brahmarandhra* for *Brahmanda* on p. 125, which readers will please correct: it is a misprint only, and I did not mistake one for the other. The saying is common in which "this Brahmanda" means the period of universal evolution or even a particular one.—[W.Q.J.]

REMINISCENCES OF H.P.BLAVATSKY and the *Secret Doctrine* by Countess C. Wachtmeister is now out. We have an advance copy, 162 pp. in paper. English price, 1s.,6d, probably fifty cents. It has several chapters by the Countess, followed by Appendix I. containing accounts by B. Keightley, William Q. Judge, and others; and Appendix II, some newspaper extracts. It is intensely interesting, a valuable contribution to our knowledge of H.P.Blavatsky, and will be read by the critics as well as the friends of the remarkable woman whose name fills the pages. (The PATH and *Theosophical Publishing Society*.)

REPORT OF THEOSOPHICAL CONGRESS AT WORLD'S FAIR, CHICAGO.

Contributions towards the expenses of the Congress have been so generous that a surplus exists, and there has been decision to use this in printing a *verbatim* report of the proceedings and addresses as a permanent record of so important an event. The speeches were taken down by stenographers and are being rapidly set up in type. It is expected that the Report, which will make a book of 175 pages, will be issued soon after the appearance of November PATH. Each subscriber to the fund will receive one by mail, and copies will be on sale at 30 cents each, *paper*; 75 each, cloth, postpaid in either case. Orders can be sent now to the PATH and will be filled in due course.

Mirror of the Movement.

AMERICA.

CHICAGO T. S. had on September 24th a meeting which filled its Headquarters, overflowed into and filled the Law School room next door, and turned away two hundred unable to enter. Mr. Geo. E. Wright, the President, introduced Bro. Dharmapala of Ceylon, who delivered an address on "Buddhism." Meantime Mr. B. Harding of the Aryan T. S., New York, spoke in the other hall, and afterwards the two speakers exchanged places. Thus everyone had an opportunity to hear each. At the Sunday evening meetings Mr. Wright, Miss Leonard, Mr. Wade and others will give papers or addresses of twenty or thirty minutes, followed by an address from Mrs. Thirds or another. These addresses will be used at each of the three centers in rotation. Mr. Harding has a Study Class at Headquarters on Saturday evening, half an hour being given to the Bhagavad Gita and an hour to the *Ocean of Theosophy*. The first gathering numbered seventeen. It is only for members and associates, and six associates have already joined in consequence.

At Englewood, during Mr. Chidester's absence, Mr. Harding has taken charge of the weekly meetings and on October 8th began a course of public lectures in a hall. Of the two new members, one is a Ceylonese Buddhist. On the North Side Mr. Wade, and others have taken a house having a room convenient for public meetings, where a weekly meeting and a Sunday evening lecture will be held. This makes *three* working public centers in Chicago. At Downer's Grove, a place of four thousand inhabitants and twenty miles from Chicago, Mr. Puffer is arranging for lectures, and Mr. Harding has spoken on "Reincarnation and Karma."

PITTSBURG T. S. is slowly but steadily gaining ground, thanks to the various visitors from New York. The Branch is now established in its new Rooms at 79 Fourth ave., and has them open on Wednesday and Saturday afternoons, besides a meeting on Wednesday evening and a lecture Sunday evening. Press interest is reviving, and much encouragement is felt.

KALAVANA T. S., New Britain, Conn., has now thirty books as beginning of a Library, and has distributed with good effect between 700 and 800 tracts through the town. In the largest and most centrally located building in town two rooms have been taken and suitably furnished, seating a hundred or more. Entrance is from two streets through three doors, and the rooms have every convenience. It is purposed to keep the rooms open most of Sunday for giving information and for reading. Public lectures would do incalculable good if lecturers could be had from outside.

SYRACUSE T. S., Syracuse, N. Y., was chartered on October 7th with thirty-five members, all but one being new. The earnest work of Dr. Wm. H. Dower, formerly of New York, has brought this about. Because of recent consolidation of Branches, the Syracuse Branch is 77th upon the American roll.

MR. JAMES H. CONNELLY'S LECTURE upon "Vibrations," delivered at the Maschmedt Farm on September 10th, was printed in full in the *Corinthian*, Corinth, N. Y., in its issue of October 6th. The *Corinthian* has been most generous in its aid to Theosophical work at the Farm, and this able and learned lecture will circulate all through that region. Copies may be procured from the *Corinthian* office for three cents in stamps.

DR. J. D. BUCK, in the *Cincinnati Tribune* of September 28th, exposes a Rev. Mr. Lockwood who had attacked Theosophy in a published sermon as

"The New Religion," and shows that Mr. L. himself knew nothing of Theosophy and little of either religion or fact. Slanderers, unless very reckless indeed, had better keep clear of Cincinnati.

ON THE EVENING OF SEPTEMBER 19TH Toledo T. S. opened its new Headquarters, "Lotus Hall." The table was decked with flowers, and upon an easel stood a covered picture of H. P. B. presented by a member. Mr. J. M. W. Wheeler, the President, made a few opening remarks, and then Mrs. Annie Besant spoke enthusiastically of the Teacher whose printed works are the great possessions of the Theosophical Society. Closing with an appeal to best honor H. P. B. by rejecting all sectarian spirit, she drew the cover from the portrait. Prof. Chakravarti then spoke on the power of religion, and Mrs. Besant made a further address, an informal reception closing the evening.

ARYAN T. S. Sunday evening lectures in October were: 1st., *The Theosophy of Small Things*, H. Alfred Freeman; 8th.. *The Coming Doom*, James H. Connelly; 15th., *The Consolations of Theosophy*, Alex. Fullerton; 22d, *Similarity of the Doctrines taught by Christ and Buddha*, Dr. T. P. Hyatt; 29th., *The Goddess Maya*, Miss K. Hillard.

BROOKLYN T. S. Sunday evening lectures in October were: 1st., *Theosophy in Practice*, Alex. Fullerton; 8th., *Theosophy and Christianity*, Rev. James Taylor; 15th., *Scandinavian Myths and their Theosophic Teaching*, Wm. Main; 22d., *The Goddess Maya*, Miss K. Hillard; 29th., *Similarity of the Doctrines taught by Christ and Buddha*, Dr. T. P. Hyatt.

TORONTO T. S. has taken a room on the most central street in the city for two years, and all meetings will in future be held there. On Wednesday evening is held the Branch meeting, on Friday a public meeting for discussion, on Sunday morning a study-class for one hour, and on Sunday evening an expository meeting.

CLAUDE F. WRIGHT left New York City for Chicago on September 12th to attend the Theosophical Congress at the World's Fair, which he addressed on the sixteenth of September. He then left for Kansas City, Mo., arriving there on Thursday, September 21st. That night he addressed the Kansas City Branch on "Altruism and Egotism," and the two following attended meetings of members in the Society's rooms to discuss Theosophy and Branch work. The next day, Sunday, he gave a public lecture entitled "An Outline of Theosophy" in the Masonic Rooms, 1015 Walnut street. Monday evening he attended another members' meeting in the Society's rooms. Tuesday evening, September 26th, he gave a public lecture on "Reïncarnation" in the Masonic Hall. Thursday he lectured before the Branch on "Concentration." Friday he gave a public address entitled "Incidents in the Life of Madame Blavatsky" in the Masonic Hall. The next day, Saturday, he left for St. Louis, arriving there on Sunday morning, October 31st. The afternoon of that day he lectured publicly at the Society's rooms on "Theosophy and Reïncarnation," and in the evening gave an address on "Dreams." The evening of the following day, Monday, he addressed the Society on "Death." Tuesday evening he left for Clinton, Iowa. On Wednesday, October 4th. he held a meeting of the members of the Clinton Branch at Mrs. Gale's parlors. Thursday and Friday he gave two public lectures in Clinton on "Theosophy" and "Reïncarnation" respectively, leaving for Minneapolis immediately after the latter. He arrived in Minneapolis on Saturday morning. That evening he attended a meeting of the members of the Society at the residence of Mrs. Buffington-Davis. Sunday evening he gave a public lecture entitlled "Does Theosophy teach Fatalism?" in the rooms of the Branch in the New York Life Insurance Building. On Monday he addressed a meeting at the residence of Mrs. Ida Harris. On Tuesday he attended the annual business meeting of the Minneapolis Branch and gave suggestions for carrying on the work during the succeeding year. The following evening, Wednesday, October 11th, he lectured before the St. Paul Theosophical Society on "Reïncarnation." October 12th. he attended a meeting of members in Minneapolis. The Sunday following he gave a public lecture in the afternoon on "The Principles of Theosophy" in the Fifth Universalist Church at Minneapolis, and in the evening a public lecture in the new rooms of the Society on "The Mission of the Theosophical Society."

Monday, the sixteenth of October, he attended a meeting of the St. Paul T.S. and answered questions on the general subject of Theosophy put by the members. Tuesday evening he lectured in the rooms of the Minneapolis Society on "Obsession." Many other private meetings have also been attended by Mr. Wright, and he has called personally on numbers of the members in the different cities he has visited. After a visit to St. Paul and Lake City he passes to Fort Wayne and to Columbus, Ohio, and will then probably go South.

OBITUARY. Mr. John M. W. Wheeler, President of the Toledo Branch, passed from this incarnation on October 6th. Bro. Wheeler joined the T. S. in January, 1887, when members were few and work small. Always deeply interested, he was unable for years to see much result to his efforts, but at last, in December, 1892, his desire to see a Branch in his own city was realized. He was the first to fill the chair of President, and the first to be called from the Branch by death. His illness, though not long, was very distressing, but his thought throughout was for the Cause and its triumph. Dr. Buck of Cincinnati well described his character and labors at the funeral services, and the remains were removed to Detroit for cremation. Warm regrets at his loss were expressed by the Toledo press, and his own Branch passed resolutions of sorrow.

SUPPORT OF THE T.S.

Received, October 16th., from G.E.H. since last report (Aug. 21st.) the sum of $100.45.

WILLIAM Q. JUDGE,
General Secretary.

PACIFIC COAST ITEMS.

MR. E. B. RAMBO, though ever busy, prepares excellent papers for the public meetings. "The Children's Hour," conducted by W. J. Walters, continues its excellent work in San Francisco.

PORT TOWNSEND T. S., Port Townsend, Wash., was chartered September 30th with five members. This is one fruit of Dr. Griffiths's labors.

THE NEW BLAVATSKY HALL, 431 1-2 S. Spring st., Los Angeles, seating 100 people, has been well filled at each public lecture. The Branch meetings are held there, and are gaining in strength and interest. A Friday evening "Discussion Class" has been established, and this too is well attended. The Los Angeles Branch is another which has found parlor gatherings a failure and a regular Hall indispensable to success. Everything is now prosperous and everybody sanguine. The lecture on October 1st was upon *Theosophy, Occultism, and Science* by Frank Neubauer, and that on the 8th upon *Justice, Intelligence, and Intuition* by Mrs. L. E. Giese.

BRO. H. DHARMAPALA, returning to India by the Japan route, lectured in San Francisco on October 8th. upon "Theosophy: its Relations to Eastern Religions," and in Oakland on October 9th upon "Man: his Mission on Earth." He expected to sail for Japan on October 10th.

DR. GRIFFITHS lectured in San Francisco on September 17th and in Oakland on the 24th upon the "Sun," treating the subject from a Theosophical view-point and bringing out many novel and interesting matters. The lecturer is now upon a second trip to Northern California.

REDDING T. S., Redding, Calif., was chartered on October 19th with five members. It is one of the fruits of the Pacific Coast Lectures, and is the 78th Branch on the American roll.

THE BANDHU T. S., Santa Cruz, Calif., has changed its name to the Santa Cruz T. S., and a new charter was accordingly issued on October 16th. On October 6th Bro. H. Dharmapala lectured to a crowded house, many being turned away. After the lecture the people gathered around him and plied him with questions for an hour. Long reports were given by the local press.

THEOSOPHICAL CONGRESS FUND.

GENERAL SUMMARY AND ACCOUNT.

Total amount received by me in cash		$ 1,208.20
Of the above sum the Indian Gen. Sec'y's Office sent	$ 43.60	
The American Section members gave about	1,100.00	
The Executive Com. American Section appropriated $100.00 out of the funds of the Section, which sum has not yet been used and is not included in the $1208.20.		
Collected by European Section, £150, 10, 11, or	730.00	
This sum was not paid over to me, but was, under arrangement made, used in Europe toward the expense of Prof. G. N. Chakravarti's visit, thus: £146, 16, or	710.56	
Balance with European General Secretary	$ 19.53	

DISBURSEMENTS IN AMERICA.

October 19; to date for railroad travel of all foreign delegates and Vice-President, telegrams, postage, newspaper work, meals *en route* and at Chicago, printing of information, notices, programs, etc., etc.	$ 699.71	
Printing of *verbatim* report of the entire proceedings, not including binding, 178 pages as estimated by printers,	490.00	
Expense and printing		$ 1,189.71
Binding, wrapping, and posting yet to be paid.		$ 18.49
Add appropriation of American Section		100.00
Add balance in hands of European General Secretary		19.53
Amount left to cover binding, wrapping, and posting		$ 138.02

A complete report will be made when all the work is done. Any deficit will be borne by American Section. The above account is subject to correction of errors and omissions.

WILLIAM Q. JUDGE, *Vice President T.S.*

NEW YORK, *October 19, 1893.*

THEOSOPHICAL CORRESPONDENCE CLASS.

PRELIMINARY PROSPECTUS AND NOTICE.

The increase of the purely routine work of the General Secretary's Office has made it impossible to fully reply to all the numerous questions put in letters, and enquirers have to be referred to books after the first usual correspondence has passed. But this does not do away with the needs of sincere enquirers, nor with the necessityfor study and the obligation to help members to grasp the teachings of Theosophy so that they may be able to help others in their turn by presenting Theosophy and the aims of the T. S. in a reasonably clear manner to questioners. Many members also reqnire help because of the hurry of our present life and from previous lack of training in metaphysical investigation. The different needs cannot be fully met by the issuance of Branch Papers and the *Forum*, as these are necessarily limited in area of influence.

Having been offered assistance by some competent members, I have decided to start a CORRESPONDENCE CLAASS a part of the work of the American Section T.S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically so that they may thereby gain a better understanding of the philosophy of Theosophy and its application to daily life, thus making it more certain that the growth of the Society shall not merely be in numbers but also in the Theosophical education of the units composing the whole body—at least in so far as concerns the American Section.

METHOD OF WORK.

1. All members in good standing of the American Section T.S. can join the Correspondence Class by applying in writing to the address given below.
2. Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any one time more than one subject.
3. Questions bringing out the most important points of the subject will be sent to members of the class. The number of questions will be decided on after some trial.
4. Replies to these questions are to be sent to the office of the General Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as enquiries made shall indicate.
5. Members will be permitted to send ONE question with eacn set of replies. Such questions will be made use of in the general qustions. Discretion is reserved as to dealing or not dealing with irrelevant questions.
6. From time to time general notes and comments upon the replies, or a complele pader upon the subject, will be sent out to all, either with the next set of questions issued or indepcndently.
7. Students will probably be divided into classes if such a method shall appear desirable. but this head may be altered as experience may indicate.
8. Hints as to methods of study will be sent with the first set of questions.
9. Members are not to reply to the questions until after the expiration of one month from receipt of the same, in order that they may have ample time to study aud think over the subject, and also that the office may not be unduly burdoned with work.

These regulations and methods are subject to alteration at the discretion of the office.

It is hoped that no member of the Society will take up membership in this Correspondence Class unless with the determination to keep up the work. Some of the questions may appear to be very simple, but in that case the student should endeavor to make more complete answers and to throw fresh light upon the subject.

As there will necessarily be expenses of postages, paper, and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers, and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

PRELIMINARY QUESTIONS.

All members joining the class are requested to answer the following questions for the information of the Office:

1. How long have you been a member of the T.S.?
2. What books have you studied and what merely read?
3. Have you written any papers for any Branch Meetings or Magazine, or have you delivered any addresses or lectures?
4. What topic, doctrine, or phase of Theosophy has struck you most forcibly or engaged your attention?
5. What books do you possess, and have you access to a Theosophical Library?

All communications relating to the Correspondence Class are to be addressed to: Secretary T. S. Correspondence Class, 144 Madison Avenne, New York, N. Y.

Correspondents are asked not to mlx the business of this class in letters relating to any other matter: if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class, as the various departments of work in the General Secretary's Office are distinct from each other.

NON-RESPONSIBILITY OF THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby: nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T.S.: they are only individual views and opinions of those who express them.

WILLIAM Q. JUDGE,
General Secretary, American Section T.S.

NEW YORK, *October 19, 1893.*

As the depths of the mighty Ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature.—*Shaman's Devotions.*

OM.